

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Three

Worship of Devatās

Pure Devotional Service:
The Change in Heart

Section – II

Saunaka inspires Suta to speak
more (13-25)

|| 2.3.18 ||

taravaḥ kim na jīvanti
bhastrāḥ kim na śvasanty uta
na khādanti na mehanti
kim grāme paśavo 'pare

Do not the trees live long life (taravaḥ kim na jīvanti)? Do not the bellows breathe (bhastrāḥ kim na śvasanty uta)? Do not the village animals and animal-like men eat and mate (na khādanti na mehanti kim grāme paśavo apare)?

The person whose life is not stolen away does not receive rebirth in this world.

Do not the trees live?

They live much longer than the humans.

But they do not breathe.

Does not the bellows breathe?

The bellows breathe more strongly than the humans.

But the bellows do not eat.

Do not the animals eat and mate?

They can eat more than the humans.

Apare indicates animals in human form.

|| 2.3.19 ||

śva-vid-varāhoṣṭra-kharaiḥ
saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto
jātu nāma gadāgrajah

This human animal (puruṣaḥ paśuḥ), whose ear (yat-karṇa-patha upeto) has never heard about Kṛṣṇa (na jātu nāma gadāgrajah), is praised (saṁstutaḥ) by dogs, hogs, camels and donkeys (śva-vid-varāha-uṣṭra-kharaiḥ).

Their animalistic life is to be condemned.

They are glorified profusely by dogs, pigs, camels and donkeys.

He as one person accepts the qualities of us four (animals),
whereas we are all incapable of taking up another animal's
qualities.

He, being a human, can take up so many qualities of animals,
and we being animals, cannot take up even one quality of
another animal.

Overstepping his scripture ordained by dharma, he accepts
our qualities with passion.

We however are fixed in our qualities by destiny.

He is aware of the hell into which he will be born by following
our qualities, whereas we are dull-witted and cannot
understand anything of the future.

In this way the animals praise him in four ways.

The dog's quality is to become angry without reason.

The pigs quality is eat impure items.

The quality of the camel is carrying heavy burdens.

The quality of the donkey is to get kicked by his mate.

Kṛṣṇa has never gone in that person's ears.

Gadāgraja means “he who appears in front of sickness (gada) as its enemy.”

Thus he will appear and destroy the sickness of anger and other bad qualities of the animalistic man.

॥ 2.3.20 ॥

bile batorukrama-vikramān ye
na śṛṇvataḥ karna-pute narasya
jihvāsati dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ

Sūta (sūta)! How lamentable (bata)! The ears of a person (narasya karna-pute) who has not heard (ye na śṛṇvataḥ) the glories of the Lord (ukrama-vikramān) are like snake holes (bile). The tongue (jihvā) which does not chant the glories of the Lord (na ca upagāyaty urugāya-gāthāḥ) is as offensive (asatī) as a frog's tongue (dārdurika iva).

After the whole person has been criticized, the parts of his
body are criticized in five verses.

Oh! How lamentable! (**bata**) The ears of a man who has not
heard the glories of the Lord are holes fit for snakes to live.

The tongue which does not chant the glories of the Lord is
offensive (**asatī**) like that of a frog.

Or it is like an unchaste woman, which destroys all of one's piety.

Though a person becomes successful by performing bhakti with even one of these limbs, they are criticized since they are otherwise useless.

|| 2.3.21 ||

bhārah param paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgam na namen mukundam
śāvau karau no kurute saparyām
harer lasat-kāñcana-kañkaṇau vā

The head (uttama aṅgam), decorated with turban and crown (param paṭṭa-kirīṭa-juṣṭam apy), which does not bow to Kṛṣṇa (na namen mukundam), is simply a heavy weight which will sink the person in saṁsāra (bhārah). The hands (karau) which do not make offerings to the Lord (na kurute harer saparyām), though decorated with glittering gold bracelets (lasat-kāñcana-kañkaṇau vā), are those of a dead person (śāvau).

The topmost limb, the head, is simply a burden decorated with crown and turban.

It drowns him in the ocean of saṁsāra.

The hands are those of a dead person.

The devatās and Pitṛṣ do not accept water given by that person because he is impure.

|| 2.3.22 ||

barhāyite te nayane narāṇām
liṅgāni viṣṇor na nirīkṣato ye
pādau nṛṇām tau druma-janma-bhājau
kṣetrāṇi nānuvrajato harer yau

Men's eyes (nayane narāṇām) which do not see the form of the Lord (liṅgāni viṣṇor na nirīkṣato ye) are like the eyes on the peacock feather, and they fall on the thorny field of saṁsāra (barhāyite te). Men's feet (pādau nṛṇām tau) which do not walk to the places of the Lord (harer kṣetrāṇi na anuvrajato yau) are like the bases of trees, to be cut by the axes of Yama-dūtas (druma-janma-bhājau).

The eyes which do not see the deity form of Viṣṇu are like those on the peacock feather.

Those persons whose eyes do not see the path of deliverance for the self fall into the thorn field of saṁsāra.

The feet of men who do not go to holy places are born as trees.

They are similar to the bases of trees, cut by the axes of the Yamadūtas.

|| 2.3.23 ||

jīvañ chavo bhāgavatāṅghri-reṇum
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasañ chavo yas tu na veda gandham

That person (yah martyah) who does not smear his body with the dust from the devotees' feet (na jātu abhilabheta bhāgavata aṅghri-reṇum) is a ghost, whose offerings are not accepted by the Lord (jīvañ śavah). That person (yah manujah) who does not smell the fragrance of the tulasī on Viṣṇu's feet (na veda gandham śrī-visṇu-padyā tulasyāḥ) is similarly a ghost (śvasañ śavah).

After criticism of various parts of the body, there is now criticism of all of them together.

The person who does not touch (**abhilabheta**) the dust of the devotees' feet, who does not smear that dust on his body, is like a living corpse --a departed soul (**śavaḥ**), who frightens the devotees by his presence.

This means that the Lord does not accept the service from his hands.

The person who is not eager to smell the fragrance of tulasī attached to the Lord's feet is also a breathing corpse.